

THe Philippians are in the first parte of Macedonia, as it is declared in the. xvi. of the Actes, a people deducted oute of the citie of Philippos, so called of Philip the buyldour of it. And Thessalonica is the head citie of the Philippians, whiche are worthilye muche praysed of the Apostle, bicause they persisted constauntlie in the faythe, after they once receyued it: and woulde not allowe the false apostles among them, wheras the Corinthians and Galathians had receyued them and geuen credence vnto them. Unto these Philippians, Paule beyng warned of the holy ghost wente and taried among them a good maynye of dayes, not without greate trauayll. For there Paule was scourged with whippes, and was caste with Silas in to pryson▪ at which tyme the keper of the prison and all his household were Baptized. In this ciltie was also Lydia the purpleseller, who fyrst beyng cōuerted receaued Paule into her house. There also the souldiours, knowing that Paule was a cetezen of Rome, desired him of theyr owne mynde, to goo whither he woulde: and so the name of Christe was notified abroade with luckye prosperous successe.

And also whan Paule was in prison at Rome, these Philippians sent to hym suche thynges, as were necessarie for him to lyue with by Epaphroditus: as they had doon afore, whan he was at Thessalonica, as he him selfe witnesseth in this Epistle. For the whiche hauyng set them forthe with prayses and com|mendacions, he exhorteth them to perseuer and goo forewarde, shewyng them, that they ought to reioyce euen in those afflictions, which make for the aduaū|cement of Christes gospel: and that he was not onely not afrayed of death, but also that he woulde gladlye wishe it, yf Christ so would. Than he gyueth them a speciall exhortacion to mutuall concorde, whiche can not possible be amonge suche as be stoute stomaked. And because they shoulde be the better content, he promyseth to sende Tymotheus vnto them, and that he will come againe to them shortlye him selfe. In the meane tyme he sendeth Epaphroditus, whiche was amended of his extreme daungerous sicknesse. These he treateth of, in the two first chapters, for in the thyrd he confirmeth theyr consciences against the false apostles, alluryng men euery where vnto the lewyshe secte: whom he calleth dogges, the workers of wickednes, the enemyes of Christes crosse, and makyng their belyes their god, and in no place he is more apertely stomaked against them than in this Epistle. The fourth chapter is ful of cōmendacions and salutacions, but onely that he intermingleth certain monicions here and there by the way, and thanketh the Philippians for their liberall gentilnesse shewed towards him. This epistle he wrote from the citie of Rome by Epaphroditus, whā he was layed the seconde tyme in prison: for after his firste de|fense he was leadde agayne in to prison: wherof he maketh reporte in his Elpistle to Tymothee.

The ende of the Argument.

The paraphrase of Erasmus vpon the Epistle of S. Paule the Apostle to the Philippians•

The .i. Chapter,

The texte.

Paule and Tymothe the seruauntes of Iesu Christ. To all the sayntes in Christe Iesu whiche are at Philippos with the Bishoppes and Deacons, Grace be vnto you, & peace from God our father and from the Lorde Iesus Christ.

Paule and Timothe, felowes in the office of the gospel, and ser|uauntes of Iesus Christe: To all the companye of the sayn|tes, that purelye and entierlye professe the name of Christe, and to them also, that haue the ouersight & ministracion of the Christiā flocke at Philippos: We wishe grace and peace vn|to you, from god our father and from the Lorde Iesu Christ.

The texte.

I thanke my God with al remembraunce of you alwayes in al my prayers for you, & praye with gladnes: because ye are come into the felowship of the gospel frō the frist day vnto now: And am surely certified of this, that he which hath begonne a good worke in you, shall performe it vntil the day of Iesus Christ: as it becōmeth me, so iudge I of you al, because I haue you in my berte: for asmuche as ye all are companions of grace wyth me, euen in my bondes, and in the defendyng and stablyshynge of the gospel. For God is my recorde howe greatlye I longe after you all, from the very hart rote in Iesus Christ. And this I pray, that your loue may encrease yet more & more in knowledge & in all vn|derstandyng, that ye may accepte the thinges that are most excellēt, that ye may be pure, and such, as hurte no mans cōscience vntyl y• day of Christ, beyng filled with y• fruit of rightewisenes, whiche fruit cōmeth by Iesus Christ vnto the glory and prayse of God.

Verely as often as I call vpon God in my prayers, as I doo in dede with out ceassyng, I make continuall mention of you all, with rendryng of than|kes and excedyng reioycyng on all your behalfes, that euer synce the fyrst en|traunce of your profession, euen vnto this daye, in that you haue releued me wyth your helpe and gentilnes, you haue shewed youre selues

to be of the fellowship of the gospel. And my continuall prayer is, that you maye encrease in those vertuous doynges more & more: not doubtyng, but God, which hath entred these godly partes in you, wyl performe y^r, which he hath begon in you, vnto the day y^r Iesus Christ shall come & recompence eternall rewarde to well done dedes. For so it is conuenient, y^e I should iudge of you, through y^e helpe of God, in asmuche as alwayes hitherto I haue had suche experience of youre constaunte and true gospellike loue to me warde, as I may easily gather, that of a very good begynnyng, shal come a very good ending. For y^e which cause sake my minde is so affectuously set towardes you, y^e euen in these bandes, and whā I am arraigned at Neroes barre, wher I must pleade for my head gilty or not gilty, & in other mine afflictions, through the which y^r power of y^r gospel is not hindred nor obscured, but cōfirmed & aduaūced, I haue euer borne you a singuler good will, bicause I haue alwayes perceiued you as glad as my self, that the word of Christ doth florish through my painful affliction. For god him selfe knoweth, frō whō nothing is hiddē, how disirously affected I am towar|des you all, not after the maner of mannes affection, either to the intente to get anye thyng of you, or yet in anye wyse to flatter you for youre lyberalitie shewed to me, but I loue you w^t a pure christiā affectiō, for none other purpose, but bycause I see, that you loue Iesus Christ constauntly & purely. I thanke God heartely for bestowyng hys gyftes vpon you, & I beseche hym, that this

Page [unnumbered]

your charitie may encrease more and more, in all knowledge and in all vn|derstandyng, that you maye knowe, vnto whome youre dutie is to minister the offices of charitie. For the commaundement of charitie, is, that you should mynde to doo good dedes. And discretion sheweth howe and where you shoulde doo good dedes. Than what so euer you shall bestowe for Christes sake, vpon the preachers and promotours of the ghospell, it is best bestowed of all other, bycause you shall receyue it agayne with greate auauntage. And for this cause I wyshe and praye, that you may alwayes encrease in both these gyftes, so as you maye be hable to proue, what is best to be done: and that you maye be of a sincere affection, to geue respecte to nothyng but onelye to Christe: and to set out the profession of the ghospell, with suche vprightnes of lyfe, that you geue not any man occasion to be offended, but rather allute all men to the true wourshyppe of God, and so perseuer styll vnto the daye of Christes commynge, that you maye than appeare ryche, and abundauntlye ful of good workes, wherof in this world you make as it wer a seedenesse, and shall reape y^e frute therof at y^r day w^t moste plenteous encrease: by y^e meritours goodnes of Iesus Christ, & not to the glory of you & me, but

to the glorye and praise of god, to whō as y[•] fōūtaine of al goodnes al thinges are to be referred.

The texte.

I would ye should vnderstande (brethren) that the thynges whiche happened vnto me, chaunced vnto the great furtheraunce of the ghospell: So that my bondes in Christe, are manifest thorow out all the iudgement hall and in al other places: In so much that ma|ny of the brethren in the lorde beyng encouraged thorowe my bondes, dare more boldely speake the worde wythout feare. Some preache Christ of enuye and stryfe, and some of good wyll. The one part preacheth Christ of strife and not sincerely, supposyng to adde more aduersitie to my bōdes. Agayne the other part preache of loue, because they know, y[•] I am set to defend the gospel. What then? So that Christe be preached anye maner of waye, whether it be by occasion, or of true meanyng, I am glad therof, yea and I will be glad. For I know, that this shall chaunce to my saluacion, thorowe your prayer and ministryng of the spirit of Iesu Christ accordyng to my expectation, and hope, that in nothyng I shalbe ashamed: but that with all bold nesse, (as alwayes euen so nowe also) Christ shalbe magnified in my body, whether it be thorow lyfe, or thorowe death. For Christe is to me lyfe, and death is to me auantage If it chaunce me to lyue in the fleshe, that thyng is to me frutefull for the worke, and what I shal chose I wote nor. •or I am cōstrained of these two thynges. I desyre to be lo•ced & to be w^t Christe: which is moche & farre better. Neuerthelesse, to abyde in the fleshe is more nedfull for you. And this am I sure of, that I shal abyde, & continue w^t you all, for youre furtheraunce and ioye of your fayth, that your reioysyng maye be the more abundant thorow Iesus Christe in me, by my commyng to you agayne.

Now to the intent, ye may the more amplye be partakers of my ioye, I would ye should vnderstand, brethrē, that y[•]emprisonmēt, fetters, arraignemētes, and my other calamities, wher w^t I was tossed & turmoyled for y^e gospel of Christ, did not only not hinder y^e sitting abroad, & cōfirming of y^e doctrine of the gospel, but also happened to the great furtheraunce of it: & did not only not withdraw the faythfull frō the profession y[•]they had taken vpon thē, but also confirmed thē in it a greate deale y^e more, & made thē more hartie & of a better courage, so as they vnderstode, y[•] to be most vndoubtedly true, y[•] I preache, for y[•] which I am not afraied to suffre these thinges: & made thē bold to entreprise y[•] lyke by myne exāple. For this, for y^e most part, is the cōmen chaūce, y^t happeneth to mat|ters of honestye & of weightye importaūce: the more they are holden vnder and turmoyled hereawaye and thereawaye, so muche more they come forward, & appeare, not withstāding y^e endeuour of y^e wicked, trauailling to the cōtrarie.

So in dede my bondes, gaue occasion, that the woorde of Christe came not onely to a fewe, and those but of the symple sorte of the commune people, as it was afore: but it floryshed also throughoute all Neroes hall, and all the whole cytie, so as sondrye of the brethren, whyche professed the ghospell be|fore that tyme, as men halfe afrayed, nowe beynge encouraged wyth my bondes, as the Lorde Iesus ordreth the matter, they begynne alid through myne example, to professe the woorde of the ghospell more freely and boldellye, all drede set aparte. And albeit, all men dyd it not wyth a lyke syn|ceritie, as they dyd not also wyth lyke dylygence, yet the matter chaunced by occasion to the furtheraunce of the ghospell. For there was among them, some that dyd it of a maliciouse purpose, to procure the greater hatred against me, and to kyndle Neroes stomake so muche the more fearcely agaynste vs, as he sawe thys secte encrease and come forward, whiche, in his erronious conceipte, he iudgeth to be hurtefull to his Empire: In consideration where|of they thoughte, he woulde the soner haue dispatched me oute of the waye. Perchaunce there be manye, that hauynge disdeigne at my glorye, (whyche notwithstandynge I chalenge not to my selfe, but resigne it whollye vnto Christe,) haue gone aboute throughe malicious enuye to obscure my commendacion, if they myght seme to be more diligente than wee. Agayne, there be of them, that preache Christe, as I dooe, with a syncere good conscience, thoughe it be not throughly perfite. For as concernynge fauoure after the outwarde maner of man, I can not wante anye at theyr handes, whyche loue me, and see me endaungered for thys cause, that I goe stedfastlye about, accordyng to the offyce commytted vnto me, to defende the ghospell agaynste the wycked: althoughe, that euen those that preache vpon the moste naughty purpose, haue furthered the glorye of the ghospell also. For they preache Christe, but not of a Christian conscience, nor of an vpryghte purpose, but labour to the intente, they myghte cause me, nowe I am taken and bounden, to be more greuouslye punyshed, in case throughe theyr earnest hote cockled ghospellyng, they coulde haue broughte vs in to more haynous displeasure. Thys, how so euer it shal happen vnto me, shall make no great matter, so that it turne to the glorye of Christe, vnto whome I owe suche entier hartie loue, that I am glad, to haue hym notified vnto all men, by what occasion so euer it be. They deserue the greatest commendation before God, that preache Christe, vpon the same intente that I doe. And they are to be borne wythall, that vpon a certayne pryuate affection towards vs, set forward the doctrine of the gospel. But those y[•] preache Christ, for displeasure of me, in y[•] they hurte thēselues I am sorye: in y[•] they goe about to hurt me, I defye thē: in that their froward purpose turneth to the furtheraunce of y^e gospel, I am veray glad, so that they teache Christe truelye, althoughe theyr entent be nothyng vpryght. And I doo not onelye reioyce nowe presentlye, but also I wyll reioyce

here|after, in rase they goe on styl, in despight of me, to set out the doctrine of Christ. It greueth not me, that their intente is by thys meanes to destroye me, seyng I knowe well ynoughe, that wyth the helpe of youre prayers, the spirite of Iesu Christe forwardynge and gouernynge this busines, it shall proue vnto my best commoditie, whether I dye or lyue. And my faythfull truste that I haue cōceyued of hym, shall neuer desceaue me, whiche is, that I

Page [unnumbered]

am moste certaynly perswaded, that he wil neuer leaue me destitute nor put to shame in preaching the gospell, which he hathe cōmytted vnto me, so as I shal not be enforced wyth anye afflictions, either to re•ante it as vayne, or holde my tongue from speakynge the thyng, that I am sure, is mooste true: but ra|ther, lyke as the afflictions whiche I haue suffered at mennes handes af|ter the bodye, haue alwayes hetherto turned to the aduauntage of the ghos|pell, eyther whan I was stoned, or whan I was scourged wyth whyppes, or whan I was caste to wylde bestes, euen so, thys afflyction whereby I am in ieoperdye of my heade and lyfe, shall proue also to the glorye and prayse of Christe, whether I chaunce to lyue or dye. For as the former stormes of myne afflictions, althoughe they troubled thys ca•cas, dyd neuer for all that wythdrawe myne harte, nor made me to shrynke from the stedfast preachynge of Christe, no more shall also thys hooete tempest any thyng withdrawe me. Yf I lyue, I shall defende the trueth of the ghospell boldely: yf I shall dye, euen my deathe, whiche I shall gladlye suffer for the ghospelles sake, shall further the glorye of Christ. Whether waye so euer happeneth vnto me, I shalbe in sure sauegarde. And as for death, I am not onely not afrayed of it, but I thynke it also rather to be wysshed for, yf it myghte be to the spedye furtheraunce of the ghospell. And yet I am not wearye to lyue, thoughe, I lyue in thys payefull estate, for I measure all the felicitie of my lyfe, by the successe of the ghospell. And on the other parte, I am not afrayed of death. For it shalbe my vauntage, and brynge me to the ioyes of heauen, where after thys lyfe I shall truely lyue. And yet in the meane tyme, thys vyle corporall lyfe wanteth not his frute, forasmuche as in amplyfyng of good dedes, the rewarde of immortalitie is amplyfyed also, and besydes that whyle we lyue in thys worlde, the ghospell of Christe is set forwarde and confirmed throughe oure trauayll. And it is in the hande of Christe, whel|ther hys pleasure be, rather that I lyue or dye. For myne owne parte, I am so readily prepared for eyther waye, that I can not tell, whether is better for me to chose. There is cause, why I shoulde wyshe to dye, and there is cause, why I shoulde not refuse to lyue. But whan I haue cast what is best for me• and examyned myne owne hearte, I perceyue it were a greate deale better for me, to be losed frome the troublous tolynges of thys lyfe, and to be in presente companye wyth Christe, and to goe agayne

vnto that vnspeakeable felicitie, that I had a taste of, whan I was apte into the thyrde heauen. Agayne, whan I consider, what is best and moste expedyent for you, I perceyue it profitable, yea rather necessarie for you, that I contynue yet for a whyle in thys myne office. And I knowe this for a certayntie, that I shall tarye styll yet in this life, and tarye so, as I shall once haue youre companye agayne, and be at suche libertie, as you shall goe forward more alboundauntlye in faithe, and as I shall haue muche more cause to be glad of the encrease of your fayth, and as you on the other parte maye be glad of my commyng vnto you agayne, whan you shall see, that by the helpe of Christe, I haue not onely not geuen place to these myscheuous troubles, but also that I am preserued for the encrease of your best profite.

The texte.

Onely let your conuersacion be, as it becommeth the gospel of Christ: that whether I come and see you, or els be absent, I may yet here of your condicion, that ye continue in

Page [iiii](#)

one spirite, and in one soule, labourynge as we doo to mayntayne the faythe of ghospel: and in nothyng fearynge your aduersaries, whiche is to them a cause of perdition, but to you of saluacion, and that of God. For vnto you it is geuen of Christe that not onlye ye shoulde beleue on hym: but also that ye shoulde suffre for hys sake, hauynge euen suche a sight, as ye sawe in me, and nowe heare of me.

Doo you see nowe howe lytle I regarde myne owne felicitie, in compairison of youre commoditie? What man is it, that woulde not loothe the cares of thys worlde to be in the thyrde heauen? Who woulde not desire to be in the vpper paradise, and to be delyuered out of these miseries? Who woulde not contemne the communication of man, whan he remembreth the secrete wordes that were spoken to him aboue? Who would not in stedde of so many daungiers, so many ieoperdies, so many deathes, rather chose to be in the quietnesse, that neuer shall haue deathe? Neuertheles I set so muche by brotherlye charitie, that I regarde more the profyte of others, than myne owne desyre. And therefore it shalbe youre partes to applye youre selues the more diligentlye, that you maye doo lykewyse, accordynge to my mynde in thys behalfe. And that shalbe, in case you wyl frame your lyfe answerably vnto the ghospell of Christe, for whose sake I abyde all these troubles, that I be not frustrate of this frute, for the whiche onelye thyng, I woulde wyshe to be seperated from the moste blessed felowshyppe of Christe. Therefore endeououre youre selues, that in case I see you agayne, I maye fynde you suche, as I woulde wyshe you to be: or yf there be anye let, that I can not see you

agayne, yet at least, I maye here of you in myne absence, that lyke as you haue done alwayes hitherto, so continue styll in one spirite, whiche you haue commonlye receyued: and agree all in one mynde, holdyng vp wyth your diligence and prayers, the fayth of the ghospell, that warreth agaynste the wycked: and be not afrayed of any persecution, to resiste the enemies of Christe manfullye in euery place, whose wycked doynges shall worke nothyng elles, but their owne destruction and your saluation, and cause the glorye of the ghospell the more to flourishe, and theyr owne wycked purposes to proue alwayes worse and worse. It is a very goodly thyng to suffer for Christe, but it is an excellent thyng, by hym to conquere the aduersaries. Howbeit we can in no wyse attribute that to oure selues. For it is geuen you of God, not onelye to beleue in the ghospell of Christ, wythout dyssemblyng, which I preache, but also readily to suffer for it, as you see me doe: And shrynke not to abyde the same conflicte for the ghos|pelles sake, that you haue sene me suffer so manye wayes afore, whan I was there, and you haue harde of me beyng nowe in boundes and in haserd of my heade. These thynges happen not by chaunce, at all aduentures, but are ap|pointed by the goodnesse of God, vnto them specially, whose godlynes he will haue more notablye sene through the afflictions of this life.

¶ The .ii. Chapter.

The texte.

If ther be therfore any consolacion in Christ, if there be any comforte of loue, if there be any felowshyp of the spirite, yf there be any compassion & mercy: fulfyll ye my ioie, y^e ye be lyke mynded, hauyng one loue, beyng of one accorde, and of one mind, that no thing be done through strife or of vayne glory, but in mekenes of mynd, let euery man esteme alnother better then him selfe. Loke not ye euery man on hys own thynges, but euery man on the thynges that are other mennes.

Page [unnumbered]

NOwe therefore, yf there be anye mutuall consolation almong them, that haue professed all one Christe: If there be anye comfort of brotherly loue, that maketh commune whether it be sadnesse, or gladnesse, among them that the spirite of Christe worketh his efficacye vnto: yf there be anye commune louyng affections among you, whereby men are comunly greued with their frendes heauynes: yf there be any merciful compassions, wherby we euen of very natural instincte, mourne and be sorry for the hu•tes of them, whō we loue hartely, and suffre for our sakes: by all these, I bes•che you, O Philippians, make good this my ioie,

which I haue cōceyued of you. Whatsoeuer you owe vnto me, in any maner of behalfe, I wyll acknowledge it for full paymente, in case, you sticke together in perfyte concorde of harte, in case you haue loue among you, one vnto an other, in case you be all of one mynde, and of one consent. For peace and concorde can not possibly continue among them, that are hote stomaked and hyghe mynded: forasmuche as an hote mynde, and a swelllynge stomake causeth contention, causeth ambition, and causeth angre: whilche are the very present poysons of brotherly loue, and frendshippe that ought to be among men. Seyng than, you are made all one among your selues by the spirite of Christe, and professe the doctrine of Christe, see that no thyng be done by contention, or vayne glorye, that one prouoke not an other by fearce demeanour, while none wyll gyue place to an other: by meanes whereof among worldly disciples, arise chydynges, braulinges, and dissension. And therefore let not wrathe, or ambition, or pryde be of your counsail, for they are very naughtye counsaillours, but rather brotherly loue, and her companyon, modestie of minde: so that no man preferre him selfe before an other, but thinke euery other better than him selfe, and withoute boastes of hys owne doynges, be content and gentlye glad of other mennes better qualities: And let not euery man respect his owne priuate commoditie, for there as they doo so, publique concorde is not lyke to continue. But let euery man regarde the commodities of others before his own, through christian charitie: whose propertie is not to seke after the thinges that be her owne.

The texte.

Let the same mynde be in you, that was also in Christe Iesu: whiche whan he was in the shape of God, thought it no robbery to be equall wyth God: Neuerthelesse he made hym selfe of no reputacion, takyng on hym the shape of a seruaunte, and became lyke vnto men, and was founde in hys apparell as a man. He humbled hymselfe, and became obedyente vnto the death, euen the death of the crosse. Wherefore God also hath eralted him on hye, and gyuen hym a name which is aboue all names: that in the name of Iesus euerye knee shoulde bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder the earth: and that all tonges shoulde confesse, that Iesus Christe is the Lorde vnto the prayse of God the father.

Let not this wycked thought come in any of your myndes: why shoulde I, beyng the better, gyue place, wyttynglye and wyllynglye, vnto hym that is worse? Be not ashamed to folowe the example of Christe. For why doth it not become you, beyng companyons and but felowe lyke, to be so louingllye mynded one to an other, as Christe was to vs all? In case he haue chalenged superioritie to hym selfe: In case he haue gredyllye soughte after hys owne gayne: than maye you honestlye ynoughe stryue one wyth an

other for suche thynges. But he where he was veray God by nature, and declared hym selfe to be God, by expresse dedes, in that, that he restored dead men vnto lyfe agayne with a becke: in that, he altred the elementes and natu|res of thynges: in that, he maketh deuilles obedyent to his commaundement: in that, he healeth all kyndes of dyseases wyth a worde: yet to the intente, he myghte set vs an example of perfite modestie, he thoughte it no rauyne to be equall wyth God, and neuertheles humbled and made hymselfe basse among men, lokynge to receyue glorie of the father: the entraunce wherunto, his ex|ample teacheth to be, not by proude ambition but by lowe humilitie. And where he was the moste hyghest, he humbled him selfe so lowe neuerthe|lesse, that he was not onelye conuersaunt as a man amonge men, beyng pay|ned for lacke of slepe, and suffryng thurste, hunger, wearynesse, pouertie, and other daungiers and iniuries after the condicion of vs, but also he toke vpon hym the shape of a seruaunte, and that of an hurtefull seruaunte, wheras he is very innocencie it selfe. For what is it elles, but the desertes of an hurtel|full seruaunte, to be taken, to be bounden, to be scourged with whippes and to be spytte vpon? But Christe submitted hym selfe not to abyde thus muche onely, but also, as thoughe he had bene an euell dooer, he humblye suffred the punishment of death, and that the mooste shamefull deathe of the crosse. Suche was the decreed wyll of the father, that Christe shoulde suffre these paynes for oure offences, and he shewed hymselfe wylynglye obedyent in all thynges, not shrynkynge in any condition to abyde what so euer was auayle|able to our saluation. They that are of a worldely affected mynde, are cor|ruptelye prouoked vnto feyned boastynge of them selues, throughe ambicion and stryfe, thoughe other deserue the prayse: But he that is a christian, and se|keth after true glorie that neuer shall decaye, muste preace vnto it the same waye, that Christe entred into it. The waye vnto true glorie is by false fey|ned slaunders, and the entrie vnto immortall thirfte, is throughe losse of tran|sitorie thynges, that fade awaye in a moment. It behoueth not to stryue for commendacion, but to deserue commendacion. Will you heare, what Christe deserued by hys humilytie? Certes he vsed not arrogauntlye amonge men, to boaste of hys maiestie before the time: but God the father aduaunced his sonne vnto mooste excellente hyghnesse, and throughe humilitie, and shame of the crosse, exalted hym and gaue him a name that passeth all the glorie that man can reporte of: y[•] is to say, y[•] in the name of y[•] same Iesus, which was spitte vpō & crucified, euery knee should bowe & make courtesie, not only of thynges that that are on earth, but of al thinges also y[•] are ether vnder y^e earth or in the hea|uens aboue. And y^t there should be no kynd of tongue, either of men or of aun|gelles or deuilles, but it shoulde confesse that Iesus is the prince and Lorde of all thynges, and that he sytteth on God the fathers ryghte hande,

as equall possessor of all hys kyngdome and glorye, and that vnto the glorye of God the father, frome whome procedeth, and vnto whom redoundeth all the glory of the sonne. What mannes ambicion, what ryches, what kyngdome, what humayne diligence, dyd euer wyne any man so excellent renoume with men, as Christes humilitie wonne vnto hym? And as for these thynges, he did all for our sakes, and not for his owne. For he neyther deserued to be brought

Page [unnumbered]

lowe, nor neded to be aduaunced hygher: But that you should learne to practise lyke humilitie, in asmuche as without it you can not possyblie be preserued.

The texte.

Wherefore (my dearely beloued) as ye haue alwayes obeyed, not whē I was presēt onlly, but now much more in myne absence, euen so worke our youre owne saluacyon, wyth feare and tremblyng. For it is God, whiche worketh in you, bothe the will and also the deede, euen of good wyl. Do al thyng without murmuring and dysputyng, that ye maye be suche as no man can complayne on: and vnfaigned sonnes of god without rebuke, in y^e middes of a croked and peruerse nation, among whom see that ye shyne as lightes in the world, holdyng fast the worde of lyfe, that I maye reioyce in the daye of Christ, how that I haue not tunne in vayne, neither haue laboured in vayne. Yea, & though I be offred vp vpon the offryng and sacrifice of your faith: I reioyce, & reioyce wth you all. For the same cause also do ye reioyce, and reioyce with me.

Nowe therefore my dearely beloued brethren, see that you goe forward also in thys behalfe, to be lyke youre selues styll, that euen lyke as accordyng to the example of Christ, you haue alwayes obeied the ghospel preached by vs, so loke you do styll hereafter, not onely whan we shalbe present, but much more now when we are absente, and shewe that diligente endeouour one to an other, that I would haue bestowed vnto you, in case I had ben present with you. Doe the businesse of youre saluation, not carelesly, but with all carefulnes and tremblyng: and conside, howe weyghtie a cause you muste take in hande, to defende, and what maner of aduersaties you muste haue to doe with all. There is no oportunitie to slepe or to be careles: and agayne, there is no cause why you shoulde be discouraged. For youre parte is, to stycke to it with all your possyble powers: But it is God, that worketh thys habilitie in you, that as perteynyng to youre saluation, you maye bothe wyll and doe the thyng, that your good purpose putteth you in mind, that you should not be

ignoraunt, vnto whom it is to be ascribed, yf your will put any thyng in to your mynde. It standeth you in hande, with all circumspect behauiour to commende the doctrine of the ghospell expressely in your owne conuersacion, euen to them that be straungers to it. Whiche thing you shall doe, in case they see you lyue in perfite concorde, and like trusly affiaunce: and that, what so euer you doe, be done without murmurynges and puttyng of doubtes: of which the one apperteyneth to them, that doe thynges agaynst theyr willes, the other commeth of theym, that haue none affiaunce in that they doe. But be you rather syncerely vryghte in all thynges, and of so pure and vnspotted demeanour, that no man be hable iustlye to complayne of you: and that it maye euidently appeare vnto al men, that you are the veraye ryghte chyldren of God, and no bastardes nor vnlawfull chyldren: but perfitye resemblinge youre heauenlye father in youre heauenlye conuersacyon: and so ordre youre lyfe in the myddes of a frewarde, cruell, corrupte nation, that youre syncere vpryghthenesse be not spotted in any condicion, but rather let youre innocencie of lyfe so shyne amonge their darkenesse, as it were certayne lyghtes of the world set before all mennes eyes. For you are they, of whome Christe speaketh in the ghospell, sayeng: you are the lyghte of the worlde, whiche holde vp the lyuelye woordes of the ghospell, that euery bodye maye see, and expresse the doctryne of Christe euen

in your conuersacion: so as I am in assured trust, that at the cōming of Christ, I shall also reioyce in you for your constaunt perseuerynge, that I haue not laboured in vayne, nor runne vnprofitablye in this rase of the ghospel, in that I haue wonne suche disciples vnto Christe. And I doo not onely not repente my labours, whereby I haue offred you as a moste acceptable sacrifice vnto God, but also incase I my selfe chaunce to be offred vpon the oblacion and sacrifice of your fayth, I shalbe gladly contente bothe on youre behalfe and myne owne. On youre behalfe, in that I haue conuerted you vnto the gospel, and offered you as a most acceptable sacrifice vnto Christe: and on myne owne behalfe that hauing fynished suche a sacrifice, I shall also be offered vp all together my selfe. For lyke as I see well, that myne afflictions chaunced vnto the furtheraunce of you, euen so I knowe, that my deathe shall chaunce to the furtheraunce of the ghospell: And for this cause sake, death shalbe euen hartely welcome to me. And yf it be conueniente, that you shoulde be equall parteners of my ioye, you oughte in no wise to be sorye for my death, whiche shalbee so pleasauntly welcome to me.

I trust in the lorde Iesus, for to sende Timotheus shortely vnto you, that I also maye be of good comforte, when I know what case ye stand in. For I haue no man that is so lyke minded to me, which with so pure affection will care for your matters. For al other seke their own, and not the thinges which are Iesus Christes. Ye know the profe of him, how y^e as a sonne with the father, so hath he with me bestowed his setuice in the gospel▪ Him therfore I hope to send, assone as I know how it wil go with me. I trust in y^e lorde, that I also my selfe shall come shortly.

Nowe ye perceyue in what behalfe you are bounden to be glad of my state: but I trust, throughe the grace of the Lorde Jesu, to see you shortly by Tymotheus, inasmuche as I can not come my selfe as yet. Therefore I sende him, euen as it were my selfe, to the intent, lyke as you are glad, now you know what state I am in: so I maye be as glad whan Timotheus commeth hither agayne, to knowe what state you are in. For I thought him chieflye the most mete man to sende vpon this message, seying there is neuer a one of all the rest, that contenteth my mynde so wel as he in the ghospelles businesse: & bicause in applyinge youre necessities, he wyll be as willinglye diligent and faithful as I my selfe: For you must vnderstande, I haue iuste cause to regarde hym as myne owne sonne. There be other, whose ministerye I might better spar^e, than his, but I woulde sende neuer a one, but of thoroughly tried integritie. For all the rest almost seke to be sent on suche messages, not to doo so muche good vn|to other, as to prouide for their owne gayne, rather than to wyne vnto Iesus Christe. And you knowe that I haue alwayes abhorted suche purposed in|tentes. I thynke it not necessarie, that I shoulde prayse hym vnto you, bicause you haue all ready seen his demeanour, and can remembre, afterwhat sorte he behaued him selfe wyth me in the ghospelles affaires, and as a ryght sonne did represent me his father in all thynges. Hym therefore I truste to sende, as soone as I see to what ^ende my matters wyll growe. And I truste for all thys, by the grace of the Lorde, that I my selfe shall also shortely come vn|to

Page [unnumbered]

you.

The texte.

But I supposed it necessarie to sende brother Epaphroditus vnto you, my companion in labour and felowe souldier, youre Apostle, whych also ministreth vnto me at nede. For he longed after you all, and was full of heuynesse, because that ye had hearde saye, that he had bene sicke. And no

doubte he was sicke, in somuche that he was nye vnto death. But god had mercye on hym: and not on hym onelye, but on me also, leste I shoulde haue sorowe vpon sorowe. I sente hym therefore the more dylygently that when ye see hym, ye maye reioyce agayne, and that I maye be the lesse sorrowfull. Receynt hym therefore in the Lorde wyth all gladnesse, and make muche of suche, because that for the worke of Christ he weute so farre, that he was nye vnto deathe, and regarded not his lyfe: to fulfyll that which was lackyng on your part towarde me.

Furthermore I thoughte thys also veray requisite, that Epaphroditus, who is bothe my brother, and companyon and felowe souldier, and youre Apostle, shoulde beare Tymotheus companye vnto you, to the entente he myghte be commendablye welcome vnto you bothe for my sake and for youre owne: who also broughte vnto me youre louyng charitie, wherewith you are wonte to releue me at my nedes. He was a good while a goe muche desyrous to come see you, and was wonderfully afrayed, lest it greued you to sore, to heare tell that he was so perylouslye sycke. It was true that you hearde saye, for he was so sooze sycke, that he was in ieoperdye of hys lyfe, and vearye lyke to haue dyed. But God restored hym agayne, and had compassyon vpon hys seruaunte, and not vpon him onelye, but also vpon me (that was in ieoperdye, whan he was in ieoperdye) leste vpon the sorowe, that I conceaued by his sicknesse, I should haue had double sorowe, for the death of so faythfull a felowsouldyour. And therfore I was the more diligent to sende hym vnto you, specyally, that you myghte be glad to see hym well amended agayne, and peraduenture not beleue the tale as it was tolde you: than that all my sorowe maye be wyped cleane oute of my mynde, yf I perceaue you vnfeynedlye ioyous and glad of hys welfare.

Receyue hym therefore with a louynge Christian affection in all ioyfulness: and haue not hym in price onely, but all them also that are lyke him. For he, whan you sente hym hyther, was not onelye nothyng afrayed of Neroes crueltie, whome he knewe to be muche greued at me, but also for the ghospell of Christe he put him selfe in suche haserde, that he was verye lyke to haue died, preferrynge the doctrine of the ghospell, before his owne healthe, for this con sideracion, that bycause of his beyng awaye, he thoughte he dyd not the offfices, that were lackyng on youre parte toward me: and that by meanes of him you myghte be in a maner presentlye here with me, in that he broughte youre charitable tokens vnto me, and with hys ministeries serued me in this daunger, that he myghte one alone represente you all vnto me.

¶ Moreouer (brethren) reioyce ye in the Lorde. It greueth me not to wryte one thing often to you. For to you it is a sure thing. Beware of dogges, beware of euyll worckes. Beware of dissencion. For we are circumcision whiche serue God in the spirite, and reioyce in Christ Iesu, and haue no confidence in the flesshe: though I might also reioyce in the flesshe. Yf eny other man thincketh that he hath wherof he might trust in the flesshe: I haue more: beyng circumcised the cyght daye, of the kynred of Israell, of the trybe of Benjamin, an Hebrue borne of the Hebrues: as concernyng the lawe, a Pharisaye: as concernyng feruentnes, I persecuted the congregacion, as touchinge the right wysnes which is in the lawe, I was vnrebukeable. But the thinges that were vauntage vnto me, those I counted losse for Christes sake. Yee I thynke all thinges but losse for the excellencye of the knowledge of Christ Iesu my Lorde. For whome I haue counted all thing losse, and do iudge them but vyle, that I maye wyne Christe, and be founde in him, not hauynge myne owne tyghtewesnes of the lawe: but that which is thorow the faith of Christ: euen that righte wesnes whiche commeth of God thorowe faith, that I maye knowe him and the verieue of his resurreccion, and the felowshyppe of his passions, while I am confor|mable vnto his (death) yf by eny meanes I might attaine vnto the resurreccion of y^e deed. Not that I haue attained vnto it already, or that I am already perfect: but I folowe, yf that I maye comprehend that, wherin I am comprehended of Christ Iesu. Brethren, I counte not my selfe that I haue gotten it as yet: but this one thing I saye: I forget those thinges whiche are behynde, and endeuoure my selfe vnto those thinges whiche are be|fore, and (accordynge to the marke appoynted) I preace to the rewarde of the hye callynge of God thorowe Christ Iesu. Let vs therefore as many as be perfect, be thus wyse mynded: and yf ye be other wyse mynded, God shall open the same also vnto you. Neuer|thelesse, vnto that whiche we haue attayned vnto, let vs proceade by one rule, that we maye be of one accorde.

Now brethren, this remayneth moreouer, that whan you knowe what thinges are doen here, and hauing Epalphroditus sent to you againe in health, you maye reioyce: and neglectinge the afflictions, wherwith the world hath turmoiled vs, you may be glad, y^e our lord Iesus Christes busynesse goeth alwayes forward better and better: On the behalfe wherof I am not so muche afrayed of them that be Ethnikes, whiche impugne the gospell openly, as of these halfe christians, whiche preache Christe after suche wyse, that they myngle the Iewes maner of doctrine, in withall. Of this matter, I haue with muche carke and care oftentimes warned you, but yet it shall be no payne vn|to me, to put the same in wryting that you maye be more sure. For you can allmoost neuer be ware ynoughe of these pestilent wycked, shameles kynde of mē, that alwayes lye in wayte in euery place. They haue enuye at your lybertye, they barke

against syncre doctrine, they deprauē other mennes lyuinges, they laboure in the gospelles busynesse: howbeit to none other ende, but to cortupte it. They bragge of their foreskynnes circumcision, whan their inwarde mynde is all together vncircumcised. Beware brethren, that they begyle you not, take hede of such dogges, take hede of naughtye workers, beware of the vncircumcised circumcision, yea rather concision. They haue no cause to bragge of them selues, though they beare about the fylthy marke of their highe bragge, wher|as their conscience is vncleane and wicked. If circumcision be worthy y^e boalsting, we are circumcised in dede, we are very Iewes in dede, we are the ryghte children of Abraham, that worship God, not with beastes bloude but in spirite (for so he woulde be wourshypped:) we boaste not in the lytell skynne cut from a parte of the bodye, nor yet in Moses, but in Christ Iesus, who, by his spirite, hath cut awaye all our synnes from our soules, and hathe prynted in our har|tes a very excellent goodlye marke, wherby it maye manifestlye appeare that we are the sonnes of God. This nowe is a glorious and a true circumcision.

Page [unnumbered]

God from hence forthe estemeth not man after the state of his bodye. But these men neclecting the care of y^e soule, repose al their whole trust in the fleshe, wher|in yf any man maye boaste, I for my parte wyll geue place in this behalfe to none of them all: so as they can not haue, to quarell, that I set naught by cir|cumcisiō because I haue it not. If any man stande in his owne cōceite bicause of his circumcision, I maye bragge of my selfe a greate deale more, for I was lawfully circumcised the eyght daye accordynge to the commaundement of the lawe. I am an Israelite, not by engraffynge, but by kyndred: not a straunge foundlyng, but a Iewe, beyng borne of the Iewes: and not of an vncertayne kyndred, but of a special chiefe kynored, that is, of Benjamin, whiche hath ben alwayes ioyned to y^e tribe of Iuda, wherof Kynges and Leuites and priestes also are ordayned: wher as many suppose them selues Israelites, bycause they descende of the kyndred of the concubines of Israel. I am an Hebrewē of the Hebrewes, after my birthe, and after the sectes of the law, a Pharisee, whose or|dre hathe had alwayes the highest dygnitie. And yf they wyll esteme any man after the studye and obseruacion of the lawe: they haue not also in any of these, wherin to preferte themselues before me. For I regarded the dyligent study of the lawe of my fathers so earnestlye muche, that for the defence of it, I perseculted the congregacion of Christ by all possyble meanes I coulde: and I so entilerlye obserued those thinges, that the lawe commaundeth, that there was no|thinge, wherin I coulde be iustlye founde withall, as a transgressour. And yf any of this geare deserued any prerogatyue, I might with iuster cause boast, than these men, that woulde seme to be halfe goddes, because they be

circumcised. At that time in dede, forasmuch as I was not yet taught Christ, I thought my selfe a iolye fortunate man, aswell for the nobylitie of my kyndred, and dignitie of my secte, as also for my sitayte obseruyng of y^e law. But as sone as I leaⁿed by the gospel of Christ, in what thinges true righteousnesse cōsisteth▪ and that matters of ferre greater excellēcie wer signified by these figures and shadowes of Moses lawe: by and by I cast away and renounced the thinges, that I haunted before as matters of wonderous holynesse, and thought it da|mage vnto me, what soeuer it were, that hindred me neuer so litell from the doc|trine of Christ: not that I condemne the lawe, yf a man vse it as it ought to be, but that I attribute so muche vnto the gospell of Christe my lorde, that I doo not onely set lesse by the carnall lawe of Moses, wherin these men boast, thā the excellent knowledge of Christ, but also I thinke it losse, what soeuer this world hathe, of how excellent or of howe glittering a shewe soeuer it be. This know|ledge therefore as sone as I begonne any whitte to taste, there is no aduaun|tage of any thing, how goodly so euer it be, but I esteeme it as losse, yea I re|garde it no more than the rubbyshe of a rotten wall, or yf any thinge be more vyle than it: so that with the losse of it I maye wyne Christe the fountayne of all good thinges, that are truely good. I take myne owne ryghteousnesse to be nothing worthe (where in obseruyng of Moses lawe, my ryghteousnesse was thought among men to haue ben muche auayleable) so that I maye atteyne vnto true righteousnes: which I may not call myne, forasmuch as it is not got|ten by our owne merites, but frelye geuen to them, y^e dystrust them selues, & put their whole cōfydence symplye in Christ. Neuertheles there springeth a certaine ryghteousnes also of the lawe, howbeit it is not auaylable to geue saluacion.

But that righteousnes, whiche is geuen of god, is so not ours, that notwith|standynge it geueth vs true perfite saluacion, in case we beleue the gospel, and through faith come to the knowledge of Iesus Christ, whose natiuitie is more wanderful, than can be vnderstanden by any mortall mannes wysedom: whose resurrection is of more power, than can be perswaded by any argumentes of man. Onlye faith is hable to perswade these vnto vs, and hathe so perswaded in dede, that beyng estab|lyshed in the hope of the promysse, I am gladly con|tent to come vnto the felowshyp of his afflictions, to be bounden and to dye for his gospelles sake, lyke as he was beaten and crucified for vs: that it maye by some meanes chaunce vnto me, that lyke as I folowe the example of hys death, so I maye come to the glory of his resurrection, beyng raysed vp by him. This moost certaine constaunt hope doeth so comforte me in these afflictions, bycause I assuredly trust in the promysse of Christe, who hath promysed the felowshyp of his kyndome to them, that wyll not shrynke

from the felowshyp of his crosse. Nothwithstanding I ment not to speake thus, as though it were in me, to atteyne so hyghe a worthynesse. For I am not come as yet to the ende of my race, I haue not yet wonne the game, the matche is not yet all together at an ende, howbeit I preace vnto it to the vttermoste of my power, that I maye atteyne the thing that I pursue after. For euery bodye wynneth not the game, how so euer he runneth, but he that preaceth lustily, and he that laboureth con|stauntlye. I am in good hope, that I shall catche it, in asmuche as Christ hath catched me to this same ende, that beyng pulled backe in the myddle of my race (which in times past I purposed wickedly against his congregacion) I might runne well in the race of the gospell, and wyne the game o• immortalitie, lest you should fall into slouthe and naughty securitie, in trustyng to the promised game. Brethren, I doo not thinke, that I haue yet atteyned the thinge that I goe about, and hope to atteyne. It is a very weightye matter of importaunce, that I folowe, and is not lyghtlye atteyned by any man. I knowe that Christ is true, but the nature of man is so frayle and so mutable, that it wyll not suffre me as yet to be careles. Wherefore by the meanes of this excellente greate hope, I set all thinges a syde, and goe about this one thing onely, that in the race of the gospel, I maye forget, as it were, the thinges that are behynde me, and preace with all my possible endeuour to those thinges, that are afore me: howbeit I rushe not here awaye and there awaye rashely I care not whither, for he loseth his game, that runneth naught. But I bende my selfe streyghte towards the pricke of the gospel, that is set before our e•es, and to the rewarde of immortalitie, wherunto God the maister of our game lokyng out of heauen vpon our endeuour, calleth vs, by the helpe of Christ Iesus. Therefore, what o|ther thing goe those men about, that myngle the lawe with the gospel, than to hyndre vs in our race. And for that cause, as many of vs as be perfite, let vs be of this affected mynde, that wee set nothinge before vs to runne at, but the very marke of the gospel. And yf there be any amonge you that be somewhat weaker, than can vtterly contemne the law of their fathers, wherein they haue ben nous|led, let them be borne withall, vntyll they waxe perfite also. God hathe shewed vnto you that the ayde of the lawe is nothing necessarie: and so peraduenture it shall come to passe, that he wyll reuele the same also vnto them.

The texte.

¶ Brethren, be folowers together of me, and loke on them whiche walke euen so, as ye haue vs for an ensample. For many walke (of whome I haue tolde you often, and nowe tell you wepyng) that they are the enemyes of the crosse of Christe, whose ende is dam|nacion, whose bellye is their God and glory to their shame, which are worldly minded. But our conuersacion

is in heauen, from whence we lake for the sauour, euen the Lorde Iesus Christ, whiche shall chaunge our vyle body, y^e he maye make it lyke vnto his glolrious body: accordyng to the workyng, wherby he is able also to subdue all thinges vnto him selfe.

Now whyle we are in this worlde, let vs goo on styll in the race, that we haue taken in hande, accordyng to the rule prescribed vnto vs: and let vs truly algree in it, that we suffre not oure selues, to be drawne backe from that purpose: but let vs make spedye haste, euery man to his power, to atteine the game of immortalitie. Ther be some, y^e kepe not the race a right, them it is not good to folowe. But rather folowe me: for I runne streyght to the gospelles game. And marke them, that you see treade forward after the example of vs. Christ hath set vs the best facion of example, after the whiche you see me preace to the same place, that he went vnto. All they that runne in this race, wyne not the game: and therfore it is not good folowing of euery one, that runneth belfore. For there be very many, whome I haue oftentimes tolde you of before, and now I tell you againe with wepyng teares, that preache Christ after such sorte, that they are the enemyes of Christes crosse for all that. For they wyll in no wyse folowe the example of his lyfe and deathe, to the intent they may euerlastynglye lyue with him: but for their owne lucre and vayne gloryes sake, in stede of true godlynesse they teache lewyshe obseruations, circumcision of the foreskynne, choyse of meates, dyfference of dayes, to the intent, that other men beyng burthened with these wares, they them selues maye reigne and lyue at ease for all that, as though after this lyfe they loked after none other. But let the ende of them fraye vs awaye from their condicions. For lyke as through slaunderous reproche of man, we drawe to eternall glorye, and by afflictions of this world, preace vnto immortall felicitie: euen so they by transitorye pleasures of the worlde, procure to them selues euerlastyng destruction, bycause in stede of God they honour their belye that can not helpe them: and by countrefaite vayne glorye among men, whiche they repose not in Christe, but in thinges that they ought to be ashamed of, they make spede to euerlastyng shame. For what soeuer is earthly, is but temporall and countrefayte? and what so euer is heauenly, is true and euerlastyng. But they studye for nothyng elles but those thinges that are of the earthe. In them they repose their glorye, in them they set their pleasure, in them they put theyr hope of helpe, and so runne astraye ferre from the marke of the gossell. But we, that folowe Christ aright, though our bodyes be deteyned vpon earthe, yet in soule our conuersacion is in heauē, sighing continuallye thither, as our head is gonne afore, from whence also through faythe we loke for our lorde Iesus Christ, whiche shall rayse vs from death, and delyuer vs possession of those thinges, that he promyseth vs: and shall transforme this vyle naughtye bodye of ours, and make it lyke vnto his owne glorious bodye, for this consyderacion, that the membres, which wer felowes of his afflictions in this worlde, shoulde

be called there into the felow|shyp of hys felicitye. This matter shall not seme vncredible to any man, that wyll dyligent|ye pondre the great power of him, that shall doo this dede. For there is nothinge, but he can brynge it to passe, in whose hande it is also, to sub|due

all thinges to himselfe at his owne pleasure. This power he shall openlye shewe than vnto al men, although in the meane season he doo many times kepe it close.

The .iiii. Chapter.

The texte.

¶ Therefore my brethren (dearly beloued and longed for) my ioye and crowne, so con|tinue in the Lorde ye beloued. I praye Euodias, and beseche Sintiches, that they be of one accorde in the Lorde. Yee and I beseche the faythfull rockefelowe, helpe the wemen whiche laboured with me in the ghospell, and with Clement also, and with other my la|bourfelowes, whose names are in the boke of lyfe.

I Nasmuche therfore as you are established with the hope of such great hyghe matters, my dearly beloued brethren and longed for, whose good successe I repute to be myne owne ioye, whose victorie, I take to be my crowne: lyke as you haue begonne, see y^e you so continue, & suffre not your selues to be drawē away frō Iesus Christ. Moreouer, my welbeloued brethren, I eftesones beseche Euodias, and I desire Sintiches and eyther of them by them selues, that they agree in one true concorde of myndes in promotynge the gospell of Christe. And I also require the, myne owne true naturall wyfe, whiche agreist with me in the trauayle of the gospel, helpe these women that were partetakers of my labours and daungers in the gospel, and Clement also, with the rest, that wet my labourfelowes in y^e gospell. Whose names, what nedeth me to rehearse, inasmuche as they are wrytten in the boke of lyfe and shall neuer be scraped out. In that boke are the names of all them wrytten, that with their dilygences helpe forewarde the businesse of the gospell, of whose nombre you are also.

The texte.

¶ Reioyce in the Lorde alwaye, and againe I saye: reioyce. Let youre softenesse be kno|wen vnto all men. The Lorde is euen at hande. Be careful for nothinge, but in all prayer and supplicacion let youre pericyons be

manifest vnto God with geuyng of thanckes. And the peace of God (whiche passeth all vnderstandynge) kepe your hertes and myndes thorow Christ Iesu.

For these causes sakes, reioyce alwayes, euen in the myddes of your afflyctiōs: Againe I eftesones saye, reioyce and be of good cheare. And how hotly so euer the iniquitie of the wicked rage against you, yet let youre patience and modest softenes be knowen and seen vnto all maner of men, not only vnto the brethren, but to them also that are straungers from Christe, so that they beyng prouoked the rather by your good demenoure, maye be allured vnto the felowshyp of the gospell. For gentillesse of behauioure wynneth and breaketh the vngodly. Couet not in any wise to reuenge you of thē, nor yet enuy not them their pleasaunt delytes. For the comyng of Christ is at hande, whiche shall rendre vnto you the ioyes of immortalitie, for contemnyng the commodities of this worlde. And as for them, they shall suffre the peynes of their owne fonde folyshenes. Lyue you for your parte without care for any thinge. But care for this onely, that whan Christe shall come, he maye fynde you readyly prepared: of him depende you entierlye with all youre hartes. Yf you haue nede of any thinge, truste not to the helpe of the worlde, but call vpon god with continuall supplicacions, and make your moane to him with feruent desires, whan you require any thing. And geue him thankes, what so euer chaunceth to you, prosperitie or aduersite, beyng certainlye assured, that he wyll also turne your aduersitie into prosperitie. For he knoweth well ynoughe, what is profytable for

Page [unnumbered]

you, althoughe you aske nothyng: But yet he loueth to be called vpon with suche manner of intercessions, he loueth to be entreated, and (as it wer) enforced, with godly besechinges. And so the peace, wherby you are reconsyled vnto god, (beyng a thing of more gracious efficacie than mannes reason is hable to perceaue) shall strengthen your hartes and your consciences, against all terrours that can possiblye happen in this worlde. For what should that man be afraied of, whiche knoweth that God loueth him dearly through Iesus Christ? Therfore lyke as I woulde haue you without care of those thinges, wherwith this worlde either flattereth or maketh afraied▪ euen so you must applye your selues with all your diligent endeouours, to ware •iche in vertues, whiche maye make you acceptable to God.

The texte.

¶ Furthermore brethren, whatsoeuer thinges are true, what soeuer thinges are hon•••, whatsoeuer thinges are iust, what soeuer thinges are pure, what

soeuer thinges are cō••|nyent, what soeuer thinges are of honeste reporte: y• there be any vertue, y• there be any prayse of lernynge those same haue ye in youre mynde, whiche ye haue both learned and receaued, hearde also and sene in me: those thinges d•, and the God of peace shalbe with you. I reioyce in the Lorde greatly, that nowe at the last youre •are is reuyued againe for me, in that wherin ye were also carefull: but ye lacked oportunitie. I speake out because of necessitye. For I haue learned in whatsoeuer estate I am, therwith to be content. I can both be lowe, and I can be hye. Euery where and in all thinges I am instructed, bothe to be full and to be hongrye, bothe to haue plentye and to suffre neade. I can do all thinges thorowe Christ whiche strengthneth me. Nothwithstandinge ye haue well done, that ye bare parte with me in my tribulacion.

In consideracion wherof, what soeuer thinges are true, and without coun|trefaite: what soeuer are honest and comelye, and worthy of them that deteste folyshe vyle trifles: what soeuer are iuste, what soeuer are pure and holye, what soeuer are cōmodious to the nouryshment of concorde, what soeuer be of good reporte: yf there be any vertue, yf there be any prayse, that bea•eth vertue com|panye, let these thinges delite you to studye and care for, let these thinges be all|wayes in your myndes: these, I saye, and suche lyke, whiche you lately learned and receaued of vs: and not hearde of me onely but also seen in me. For I haue not taught you, but as I haue done my selfe in dede. Loke therefore, that you haue not onely these thinges in your remembraunce, but doo them also in dede, accordinge as you see example in vs. And to suche as doo thus, God that is the authour of peace, wyll be ready with his presente helpe, where as he is at con|corde with none, but those that are folowers of vertues. To be briefe, it pleased my mynde excedynglye, that your accustomed louyng charitablenesse towar|des me, (whiche was entermitted for a small space,) encreaced againe, & was as freshe as euer it was towarde me. Howbeit your good wil was not slaked, but though it were as louynge as euer it was, yet you wanted oportunitie to sende the thinges that you woulde haue done. Wherefore I am glade, not s muche for myne owne commoditie, as for your louinge kyndenesse, wherby I reioyce, that you are made worthilye acceptable to God. For it moueth me not muche, that my poore penurie is releued by your good liberalitie. For I am not vn|acquainted nor vnskyllled in those matters: bycause I haue ben a greate deale practised in learnyng to suffre these incommodities patientlye. I haue learned to be content with my presente fortune whatsoeuer it be. I can be poore and basse amonge the poore, and I haue learned to excede amonge the riche. Yf I want, I am more sparing: and yf I haue plentye, I bestowe it to the vse of o|thers,

and playe the lyberall geuer. Lacke is the surer, and wealth the better felowe. As for me, I haue learned to conforme my selfe to all places, to all tymes, and to all occasions, I am so framed and taught to abyde fortune, whelther waye soeuer it be. Nether plenty corrupteth me, though I haue aboundaunce of thinges: nor honger throweth me downe, though I haue nothinge to put in my belye. Nether wealth maketh me highe, whan I haue more than I neede: nor want discourageth me, though I haue lesse than is necessarye for me to lyue withal. For why should these thinges greue my stomake, seying that I passe not vpon fetters and whyppes for the gospelles sake? There is neuer a one of these, but I can suffre them patientely ynoughe without greife of stomacke, beyng confirmed and strengthened by Iesus Christe, throughe whose ayde I am stronge, wheras of my selfe I am nothing. Neuerthelesse I meane not by these wordes, as though I set no stoore by your kynde lyberalitie, but I excedyngly commende your godlynesse, in that you haue planted your selues in to the felowshyp of myne afflictions: for the whiche, God shal also make you partakers of my rewardes. Certes I take the vndesyred readynesse of your good wyll, in very thankfull parte. For I am not vsed to demaunde any such dueties at any mannes hande.

The texte.

¶ Ye of Philippos knowe also that in the begynnyng of the gospel, when I departed from Macedonia, no congregaciō bare parte with me, as concernyng geuyng and receauyng, but ye onely. For when I was in Thessalonica, ye sent once and afterwarde again vnto my necessite: not that I desire gyftes: but I desyre aboundant fruite on your parte. Neuertheles, I receaued all, and haue plenty. I was euen fylled after that I receaued of Epaphroditus the thinges whiche were sente from you, an odoure of a swete smell, a sacrifice accepted and pleasaunt to god. My God shall supplye all your neade thorowes glorious tyches by Iesu Christ. Unto God and our father be prayse for euermore: Amen. Salute all the sainetes in Christ Iesu. The brethren whiche are with me, grete you. All the saintes salute you moost of all they whiche are of the Emperours housholde. The grace of our Lorde Iesu Christ be with you all: Amen.

You of Philippos are witnesses your selues, that, whan I fyrst preached the gospel of Christ in the countreis there about you, and departed from Macedonia, no congregacion, did communicate vnto me, I meane, as concernyng the matter of geuyng and receauyng. For they neyther gaue me any thing, nor I loked to receaue any thing of them. But you onely gaue me, of your owne free mocions, aswell whan I was there with you, as also whan I was at Thessalonica, you sent to me in myne absence once and afterwarde againe, such thinges as you thought necessarye for me. The Thessalonians were welthyer than you, but you were a great deale kinder harted than they. I fynde no faulte at them, but I reioyce at your

good forewardenes: and am glad rather for your auauntage than for myne. For verely he wynneth a great gayne, that for Christes gosselles sake dimynisheth his stocke of worldely substaunce, and exchaungeth transitorie riches for true riches that neuer shall decaye. I doe not require gyftes, but I requyre the fruite, that apperteigneth vnto you, through your prompte and vndesired lyberal geuyng. Somewhat is decreased in your money rekenynges, & somewhat is abated in the stocke of your householdes: But it is a great encrease of heauenly rewardes, that you maye surely reckon vpon. And as thouchinge my parte, you nede not to be sorye, as thoughe your frendely liberalitie had not be very acceptable vnto me. I haue receaued euery thing, and now I am afloate, by your lyberall sendyng. And I am fullye relfreshed

Page [unnumbered]

by the thinges, that Epaphroditus brought me from you, you sente me so muche. Howbeit I receaued it not as a gyft sent from men to a man, but as a mooste thankful oblacion to God: vnto whome no smell of sacrifice is more acceptable, than the wyllynge ministracion of a gospellyke charitie done vnde|sired. Fynallye, lyke as you passe not for your owne habilitie, so that I wante nothing: euen so on the other parte, I beseche my God, fulfill vnto you, what so euer you wante in this lyfe. For in asmuche he is aboundantly tyche, he wyll not suffre, that any thinge shall wante vnto the necessarye vses of you, whiche waxe poore for his gosselles sake. For that perteyneth to the glorye of him and of Christe. Now therfore, all glorye be to god our father euerlastyngllye worlde without ende. Amen.

Salute all them, that accordyng to the doctrine of Iesus Christe, leade a godly and an vpright cleane lyfe. The christian brethren that are with me here at Rome commende them hartelye vnto you: And not these onely, that are fa|myliatly conuersaunt with me, but all the rest also, especially those of the Em|perours housholde, y^e haue embraced y^e doctrine of Christe, and are not afrayed to professe Christe, for all their •aging lorde and maister as cruell as he is. The gracious sauour and goodnesse of our lorde Iesus Christ be alwayes with your spirite.

Amen.

The ende of the Paraphrase vpon the Epistle of Paule to the Philippians.